

A N
A N S W E R

T O

Mr. *THO. CHUBB*'s

B O O K,

ENTITLED,

The True Gospel of JESUS CHRIST;

Wherein is proved,

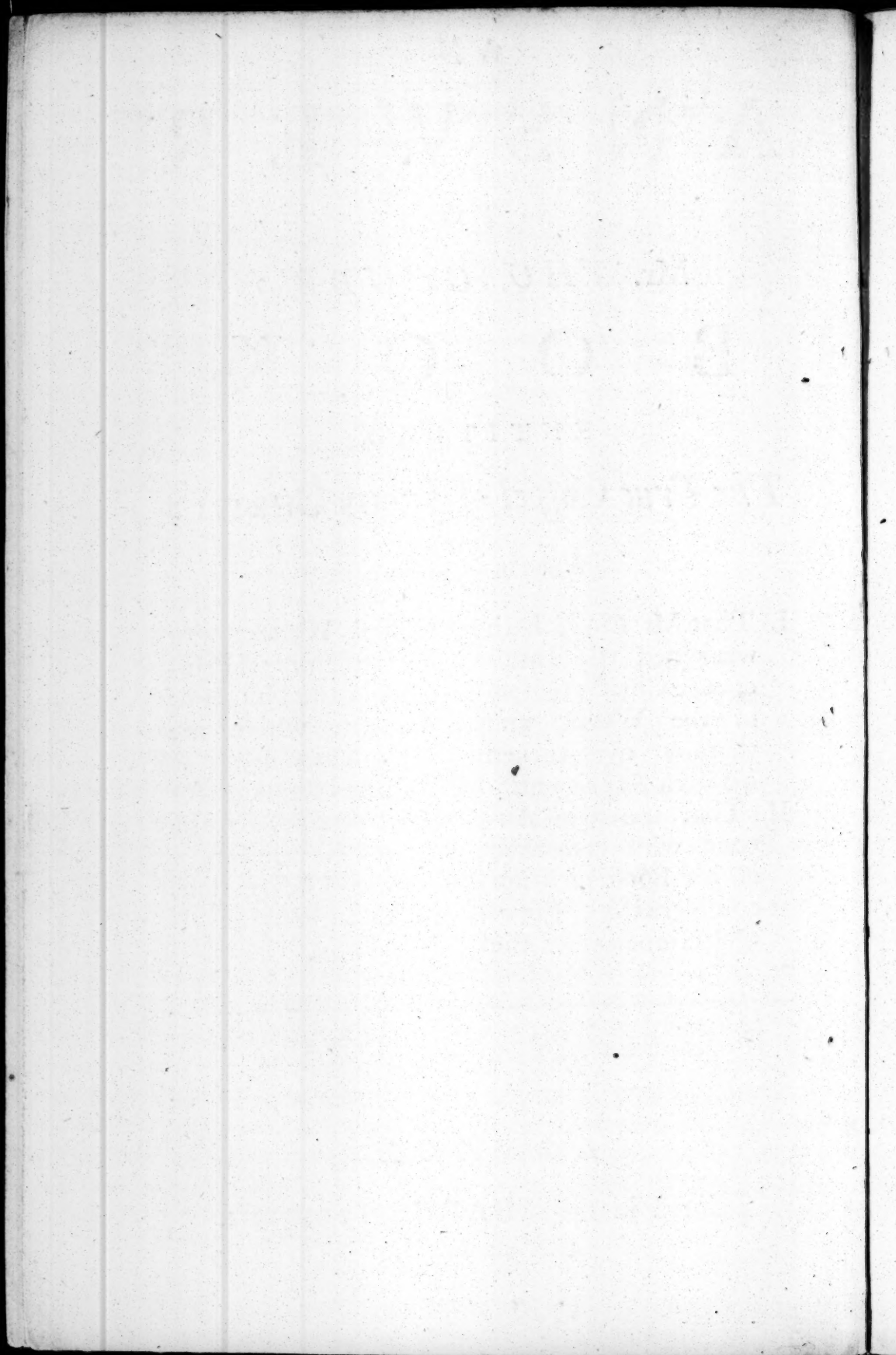
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| I. That Mr. <i>Chubb</i> hath weakened the Influence of Christ's Gospel in the World, and thereby over-turned his own Arguments. | Gospel Writers, nor his fundamental Principle of the Nature of Things; which are herein examined. |
| II. That the late Author who remarked on his Book hath not considered his grand Objections against the | III. Some Reasons for the Certainty of the Gospel Revelation. |
| | IV. Some Observations from the Whole. |

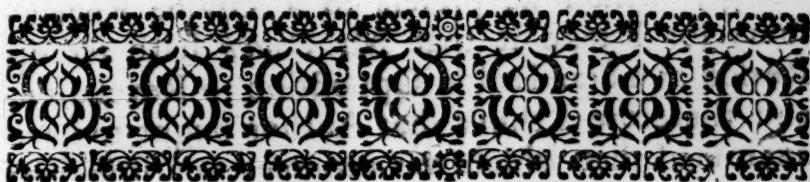
By a SUFFERER *for* TRUTH.

L O N D O N,

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Introduction.

THE Valuableness which I discern in the Writings of the New Testament, as well as that of the Old, is the Cause of my writing these following Lines. It appears to me, that the Gospel-Writers designed by their Writings the Reformation of Mankind, to promote Virtue and Religion in the World, and therefore I cannot but wonder how any body who has at Heart a true Love to real Piety, can so much as desire to weaken the Influence of these Gospel-Writers in the World. And because I apprehend Mr. *Chubb* has weakened Christ's Gospel in the World, by his Book intituled, *The True Gospel of Jesus Christ*, therefore I have written the following Remarks. After I had finished these Remarks hearing that there was a Book coming out against that of Mr. *Chubb's*, I refrained publishing these my Reflections till I saw what was contained in that Author's Observations; but I found that this Author had not at all considered Mr. *Chubb's* grand Difficul-

ties or Objections against Christ's Gospel, or the Writers of it; and had taken no Notice of his grand fundamental Principle, *the Reason of Things*, which he prefers to a Divine Revelation; for I take it that Mr. *Chubb* hath set up Reason as a Standard in Opposition to Revelation, and therefore I think that Author ought to have examined that which was proposed as a sufficient Rule without a Divine Revelation. Perhaps the Author of these Remarks on Mr. *Chubb's* Book might see, that if he had taken this Method, then his Book and himself also might be exposed to the contempt of such who will not give themselves the Leisure thoroughly to examine it. But he ought not to fear what will be the Consequence of a Vindication of Truth; that Man who cannot confide in God more than in Men cannot be fit to correct Men's Errors. These Objections of Mr. *Chubb* are mentioned in his 44th Page; and this Author allows in Page 7. of his Epistle, 'that it had been happy if nothing had been allowed to be part of the true Gospel of Christ, but what is to be found in the *New Testament*; this surely, says he, would have prevented innumerable Evils that have arisen from the Dress and Disguise that Men have laboured to put upon it. Let these be removed in God's Name,' says he, Page 8. of his Epistle. In Page 6. of his Epistle he says, 'I am well satisfied with you, that there have been abundance of Things introduced and blended with the true Gospel, even so many, that if we look for it among the Writings of the most Orthodox in almost any Age of Christianity, we shall scarce discern one of its true Features.'

Now,

I N T R O D U C T I O N.

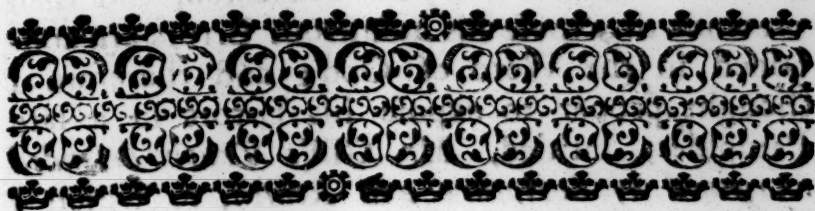
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Now, as this Author allows, that many Things which have been blended with the Gospel, and which do not belong to it, and that Mr. *Chubb* hath, in his separating of these Things, rooted up the Wheat with the Tares, as *Page 4.* of his Epistle; and as this Author has undertaken to rectify Mr. *Chubb's* Mistakes: So I think he ought to have distinguished the Good from the Bad, the Wheat from the Tares. But as he has not shown the World what are these Absurdities which have thus disfigured the Gospel of Christ, so I conclude, that the greatest Part of what he ought to do is left by him undone.

He says to Mr. *Chubb*, *Page 3.* of his Epistle thus, 'I would neither be so unjust nor ungenerous as to deem or represent you as an Enemy to that Gospel which you have asserted.' But this same Author tells him, *Page 5.* of his Epistle, 'I profess, says he, I cannot see that you have left the Writers of the *New Testament* the least Degree of Authority.' He has in abundance of Places in his Book express'd the like; and how can he say 'tis unjust to represent Mr. *Chubb* as an Enemy to the Gospel? I am afraid he don't love Plain-Dealing: Which I think farther appears, since he has represented Mr. *Chubb* as a Fatalist; as one who owns God to be the Author of Sin, *Page 58.* by straining his Words, and putting them in the worst Light, though I am apt to think he is well satisfied that Mr. *Chubb* is of a quite contrary Mind. Now for a Man to strain an Author's Words farther than they will bare, and at the same Time know that the Author cannot be so understood, is, I think, both unjust and ungenerous. I think he has done the like in several other Places. I shall therefore
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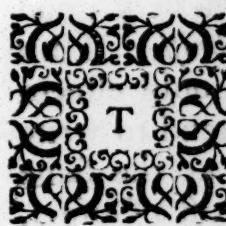
proceed to publish these following Lines, in hopes that the Reader will find out what is the true Cause of the Infidelity which hath so much abounded in the World: In doing which I shall take care not to misrepresent Mr. *Chubb's* Meaning; as also not to be afraid to declare any Truth which I shall be led to consider. And I hope, such who please to read it will be so good as not to be offended with me if in some Things I differ from them.





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Mr. *Tho. Chubb's* BOOK, entitled, *The True Gospel of JESUS CHRIST.*


THERE are many zealous Christians who do greatly lament the Infidelity of the present Age, who are continually grieved to hear the Word of God called in question; they pray, preach, write, and dispute to vindicate the holy Scriptures, and yet, at the same Time, they themselves are the Cause of that Infidelity they so earnestly complain against, because they advance such Doctrines which are contrary to the known Perfections of God, to the good of Mankind in general, as well as to every Man's Reason, and then father their erroneous Notions on the holy Scripture, and thereby bring it into Disgrace, and then grieve that it is so much despised. Thus Mr. *Gill*, in a late Pamphlet, hath very much exposed the holy Scriptures to Contempt, by his advancing such Errors as are even

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even shocking to every Man's Reason, and then pretends that these his monstrous Errors are contained in the Word of God; and therefore I thought proper to expose his Errors in a late Pamphlet, intituled, *Mr. Gill's Truth defended examined by Scripture and Reason*, to which I have not yet seen an Answer. Mr. Chubb has taken the Advantage of such Errors, and thereby used the Faculties God has given him to spread the Infidelity which Mr. Gill and his Master Calvin, and their Followers, have laid a Foundation for. And as I have exposed Mr. Gill's Errors, so I intend in these following Lines to show the World some of Mr. Chubb's Errors; the Reason of it is, because I think Mr. Chubb has acted very unfair in favour of Infidelity, under pretence of recommending the true Gospel of Jesus Christ. Mr. Chubb has given this his Book a very good Title, *The True Gospel of Jesus Christ*. If his Book was according to his Title I should esteem it very much; but for a Man to pretend to write the true Gospel of Jesus Christ, and at the same Time to design the Destruction of Christ's Gospel, is an Undertaking which deserves to be exposed.

The Method I intend to take, is,

First, To prove, that Mr. Chubb hath endeavoured to weaken the Influence of Christ's Gospel in the World.

Secondly, I shall examine Mr. Chubb's fundamental Principle, which he calls the Reason and Nature of Things, and which he prefers to Divine Revelation.

Thirdly, Some Reasons for the Certainty of the Gospel-Revelation,

True Gospel of Jesus Christ. 9

Fourthly, I shall make some Remarks on Mr. *Chubb's* Performance.

First, I am to prove, that Mr. *Chubb* has endeavoured to weaken the Influence of the Gospel of Christ.

And this he has done four several Ways. As,

1. He has weakened the Influence of Christ's Gospel by his representing the Publishers of it as partial in their Message.

2. He has weakened the Gospel of Christ, by his supposing Divine Revelation to be needless.

3. He has weakened the Influence of Christ's Gospel, by his denying Christ's Miracles, Death, Sufferings, Resurrection, and the like, to be part of Christ's Gospel.

4. He has weakened the Influence of Christ's Gospel, by his siding with those who have corrupted the Gospel of Christ, by misrepresenting the true Sense of many Texts.

1. Mr. *Chubb* has weakened the Influence of Christ's Gospel in the World, by his representing the Publishers of it as partial in this their Message. *Page 49.* he says, 'That the private Opinions of those who wrote Christ's History, and of those who were appointed and sent out to preach his Gospel to the World, were in many Instances very abstruse, and much above the Capacity of the common People.' Whereas he says in the same Place, the Gospel which Christ preached to the Poor, and which he gave in Charge to his Apostles to publish to the World, was plain and intelligible, and level to the lowest Understandings. From hence I note, That according to Mr. *Chubb*, the Writers and Publishers of Christ's Gospel were not faithful to the Trust committed

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to their Charge ; for if Christ's Gospel was plain, intelligible, and level to the lowest Understanding, and the Gospel which they wrote and preached was abstruse, and above the Capacities of common People, then that which they published to the World as his Gospel was not so in a true and proper Sense, and consequently we cannot depend upon any Thing which they have wrote, and how then can we know with Certainty that Christ spake any of these Words contained in their History of his Life and Doctrine? Indeed he tells us, *Page 18.* 'That the Gospel is 'summarily contained in the written Word of 'God.' But can we call that the written Word of God which is abstruse and dark, instead of being plain and intelligible? Can this be properly called the Word of God, which is contrary to their Commission? Thus you see, that Mr. *Chubb* has wounded the Gospel, and contradicted himself. But more of this hereafter. Again,

He charges St. *Matthew* with a partial Relation of our Lord's Doctrine, *Page 215.* Indeed he does only suppose here, that St. *Matthew* was defective in his Memory, which is a much more favourable Construction than the former ; for it is not so bad to forget some particular Circumstance of a Doctrine, as it is to make plain Things abstruse and unintelligible : The latter must be more criminal than the former.

He speaking of *Matth. vi. 25.* and following Verses, says, as this Discourse was written many Years after it was spoken by our Lord, so probably, through a Defect of Memory in the Historian, what our Lord said immediately before it, which introduced it, and was made the Ground or Reason of it, was forgotten, and therefore

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was not related by him. Here I note, that if the Gospel of Christ was thus imperfectly related, then there can be no Dependance on any Thing contained in it; for if that part of the Discourse was left out, which was the Ground or Reason of the whole Discourse, then the whole Discourse was left by St. *Matthew* unintelligible; and by this Rule there can be no Certainty in the Relation of Christ's Gospel. But he tells us, *Page 216.* 'there is no Connexion between Verses 24
' and 25. *No Man can serve two Masters, for either*
' *he will hate the one and love the other; or else he*
' *will hold to the one and despise the other. Ye can-*
' *not serve God and Mammon. Therefore take no*
' *Thought for your Life, &c.* Here, says he, I
' remark, that though a Man cannot serve God
' and Mammon, yet it does not follow, that there-
' fore he ought to take no thought for his Life.
' The latter of these Propositions does not follow
' as a natural Consequence, or as a just Conclusion
' from the former, and therefore, as I said before,
' the Historian must have dropped that part of our
' Lord's Discourse, which was made the Ground
' and Reason of it.' Here I observe, if Mr. *Chubb*
was not prejudiced against the Writers of Christ's Gospel he might easily see a Connection between these two Verses; for because a man cannot serve God and Riches, which is here meant by Mammon, therefore he ought to take great Care, that he do not take anxious Care for his Life: For as 'tis impossible to serve God and Riches, so to be over careful for our Life, what we shall eat or drink, has a natural Tendency to cause us to love this World more than God, and so in our Lord's Sense to hate and despise God and his Ways. As though our Lord had said, as it is impossible to

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love both God and this World, therefore take no Thought for your Life, what ye shall eat or what ye shall drink; that is, don't set your Hearts too much on gratifying your Appetites, lest you be drawn into an over-love of the Things of this World, and so not love God at all as you should. So that though Mr. *Chubb* cannot see a Connection in this Text, yet we see there is a perfect Agreement in it. And had I Time I could make it appear, that there is nothing in the four Evangelists which is in the least contrary to the Reason and Nature of Things.

Mr. *Chubb* would do well to consider, that our Lord promised his Disciples the Spirit of Truth, that should bring all Things to their remembrance. Again, in *Pages 46, 47, 48.* he tells us, 'That the Beginning of St. *John's* History is, for any Thing that appears to the contrary, only the private Opinion of St. *John*; and to say in this case that St. *John* was divinely inspired in writing his History, is for any Thing that appears, groundlessly to presume a Point which is void of proof.' I appeal to any Man of Understanding, Whether Mr. *Chubb* is not endeavouring to weaken the Influence of Christ's Gospel in the World.

Page 45. he tells us, 'That St. *Peter* and St. *James* relate Things which he cannot tell how they came by their Information, which Things don't concern the saving of Mens Souls.' And whether they spake Truth or not he seems not willing to determine. All which tend to weaken the Influence of Christ's Gospel in the World, because the Apostles were appointed to publish Christ's Gospel to the World; and if in their Writings were to be found Things which appear
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like Falshoods, or that cannot be accounted for, that undoubtedly will weaken the Influence and Authority of their Writings.

The like he says of *St. Paul*, *Page 48.* concerning his eleventh Chapter to the *Romans*. In *Page 49.* he says, 'The Points here referr'd to I 'think are no other than the private Opinions of 'St. Paul.' Now as *St. Paul* was appointed of God to publish Christ's Gospel, so *Mr. Chubb* has hereby weakened the Influence of his Gospel; for if these Apostles did sometimes write their own Opinions instead of the Mind and Will of God, and that these their own Opinions were dark and unintelligible, then there can be no Certainty concerning any of their Writings, and consequently the Gospel of Christ cannot be depended upon, as contained in any of their Writings. And by the same Rule, this Book of *Mr. Chubb's* is without a Foundation; for how can he pretend to write the true Gospel of Jesus Christ, which must depend upon the Relation given by these Apostles, when he himself owns that they are not to be depended upon, and all his Citations out of their Writings are, according to him, for ought he knows, only human Inventions. Sure *Mr. Chubb* must either receive his Knowledge of Christ's Gospel from these Gospel-Writers, the Apostles, or else he himself must be inspired, the latter of which he don't, as I know of, pretend to; and if he did, I confess I could not believe him, because he has written so many plain Contradictions. Now, as 'tis manifest, that the Truth and Beauty of *Mr. Chubb's* Gospel must depend chiefly upon the Writings of these Apostles, so his supposing that they have wrote their own private Opinions do render his

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Book useless. Farther, he seems to speak very flighting of our Lord's Words and Actions, and of some Old Testament Texts: His Words are these, 'The Points here referr'd to, says he, I think, are no other than the private Opinion of St. Paul. Now, whether that Opinion, says he, was founded on some Texts of the Old Testament, or on the Words of Christ to the Woman of Canaan, Mat. xv. 24. *I am not sent but unto the lost Sheep of Israel*; or on the Practice of Christ, who in his own Person preached the Gospel to the Jews only, Page 49.' This is one of the Passages Mr. Chubb thinks has no relation to Christ's Gospel, and so it maketh no matter to us. The best Construction that we can put upon Mr. Chubb's Words is this, that these Texts, Rom. xi. are not the Word of God, if they were, then it could not be said that it maketh no matter to us; and if they were the Word of God, then it would not be proper for him to say, they were no other than St. Paul's own private Opinions. So that I conclude Mr. Chubb means, that St. Paul's Doctrine, contained in Rom. xi. is not divine but human Invention, and yet he thinks St. Paul might receive this his human Invention from the Words and Actions of Christ. This looks as if Mr. Chubb has entertained the same flighting Thoughts of these Words and Actions of Christ, as he has of this Doctrine of St. Paul. Now, if Mr. Chubb had thought, that this eleventh Chapter of Romans was contrary to the Reason and Nature of Things, he would have done well to have proved it so, and then I would have undertaken to have shown him the Reasonableness of this Chapter; but I think it very ill in him thus to reflect on Christ
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and his Apostles, without giving any Reason for it, only to weaken the Influence of Christ's Gospel in the World.

2. Mr. *Chubb* has weakened the Influence of Christ's Gospel, by his supposing a divine Revelation to be in a great Measure needless; for he is arguing in *Page 187.* that the Certainty of a future Judgment, and Retribution, may be known from the Reason of Things; and then says, 'From hence it will unavoidably follow, that God will most certainly judge the World; and thus, says he, my Reader may see, that the Certainty of a future Judgment and Retribution is deduced plainly and evidently from the aforementioned Principles; that is, from the Reason of Things, as *Page 188.*' In *Page 191.* he says, 'I think it plainly appears, that Revelation is far from carrying the Evidence for a future Judgment higher than Reason;' and in the same Place says, 'If the Certainty of a future Judgment could not be discovered by Reason, much less could it be done by a divine Revelation.' Here Mr. *Chubb* seems to insinuate, that Reason and a divine Revelation are two different Things; that is, as though God can give a divine Revelation which in it self is contrary to Reason. This naturally tends to weaken the Valuableness of a divine Revelation, and so it takes away great part of the Influence of Christ's Gospel, as it supposes that the Gospel-Writers may have wrote Things not agreeable to Reason in their History of Christ's Life and Doctrine.

Mr. *Chubb* himself allows in *Page 18.* 'That the Gospel of Christ is contained in the written Word of God, and that Christ assured us in his Gospel of a future Judgment.' From whence

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whence I conclude, That the Certainty of a future Judgment was not made sure to us by our Reason ; if it was, then it would be needless for God thus to assure us of it by his Son : So that if there is such a Thing as a Book, which may be properly called the written Word of God, wherein is asserted and confirmed a future Judgment and Retribution, then God saw it needful to confirm it by his Word, and consequently it was not sufficiently confirmed to us before by our Reason. Here I observe, that though Mr. *Chubb* speaks so often of a divine Revelation, yet 'tis difficult for his Reader to know where to find a divine Revelation in the Writings of the Apostles ; for if they have wrote their own private Opinions instead of the Will of God, as before observed, then I think his Reasoning must amount to this ; namely, that he supposes there is no divine Revelation, and indeed no need of it, because Reason is so perfect. This is a very likely Method to weaken Christ's Gospel among those who believe *his* Notions ; whereas I take it, that to suppose the Gospel of Christ to be unreasonable, is to take away its Usefulness ; and to take away the Influence of Christ's Gospel is to weaken and lessen the Usefulness of our Reason ; so that Reason and the Word of God are as suitable to each other, even as Food and an Appetite are necessary to the Support and Comfort of the Life of the Body. A Comparison often used by the Gospel-Writers.

Now, though 'tis true, that if a Man has an Appetite, and have but little Food, he may live, though his Life is miserable. So a Man's Reason, with Care and close Application, may render him a proper Object of the divine Favour without

out the Gospel-Revelation. Yet it must be allowed, that the great Motives contained in Christ's Gospel, are a great Help to Reason. Now since Mr. *Chubb* represents Reason as perfect without Revelation, as every impartial Reader may see he does, 'tis easy to discern that he designs to weaken the Interest and Authority of Christ's Gospel.

If it should be objected, That according to my Representation of this Case, a Divine Revelation is as needful for the Soul, as Food is for the Support of the Body; and therefore they who are destitute of a Divine Revelation, are as likely to perish in their Spirits, as they are in their Bodies, who are destitute of sufficient Food: To this I answer: As to the great Motive to Virtue, arising from a Certainty of a future Judgment and Retribution, they are so, even as destitute as a Man without sufficient Food. This we ought to remember by the way, that Reason, unassisted by Revelation, may give some uncertain Expectations of a future Judgment and Retribution, and so may cause some faint Attempts after Conformity to what they think to be the Will of their Creator. But this falls short of a Certainty of a future Judgment and Retribution, which was not so clearly revealed till the Coming of Christ; and therefore 'tis said, that *Life and Immortality were brought to light by Christ's Gospel*. And therefore Mr. *Chubb's* endeavouring to weaken the Influence of Christ's Gospel in the World, by which Life and Immortality were brought to Light, does as much Damage to the moral World, as he would do to the natural World, if he took away so much of their Food as rendered Life comfortable. And therefore I cannot but conclude, that Mr. *Chubb*

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is a publick Enemy to Mankind, by his endeavouring to weaken the Influence of Christ's Gospel in the World, in representing it needless. If it was so, as Mr. *Chubb* has affirmed, namely, that Reason is perfect in finding out a future Judgment and Retribution; yet what would the greatest Part of Mankind be the better for that, seeing but very few could be supposed thus to exercise their Reason? It must require great Industry, and close Application, in such who have a great deal of Leisure, to arrive at a Certainty concerning such a Doctrine as a future Judgment and Retribution. Can we suppose that one out of a Million, since the World began, have arrived to a satisfactory Knowledge of it, without the Assistance of a Divine Revelation? In *p.* 103. Mr. *Chubb* tells us of the Darkeness and Errors which prevailed in the World before the Coming of Christ, and in the following Pages shews what great Alterations Christ's Gospel produced in the Minds and Lives of Men. But he never shows us any Instance, wherein Reason, unassisted by Revelation, ever wrought such a Change on the Minds and Lives of the Generality of Men: And therefore I conclude that a Divine Revelation is very useful to Mankind in general; and Mr. *Chubb* does very ill, in his endeavouring to deprive the World of such a Blessing. Here and there one who has little else to do, may by their continual Applications go a great way; but what will they do, who perhaps never spend one Hour together in close Meditation upon such Subjects? I take the Gospel of Christ, as contained in the New Testament, to be as Mr. *Chubb* has affirmed, *p.* 49. plain and intelligible, and level to the lowest Understanding; that it is agreeable to every Man's Reason

Reason who is not prejudiced against it, and so well adapted to common People: And I am ready to believe, that if this Gospel was taken out of the World, or, which is the same, if it should appear not to be divine, that then Mankind would be as much corrupt and over-spread with Errors, as they were before the Coming of Christ. And therefore Mr. *Chubb* would do well to consider what Damage he is like to do to the Creation. Will it not trouble him at Death, to think of his attempting to do as much Harm in the World, as Christ has done Good? To weaken and overturn that Gospel which has done so much Good, according to his own Confession?

3. Mr. *Chubb* has weakened the Influence of Christ's Gospel in the World, by his supposing that Christ's Miracles, Death, and Resurrection, were no Part of Christ's Gospel; as *p.* 43, 44, 45. ' Thus, says he, *p.* 44. Christ turned Water into Wine, gave Sight to the Blind, Feet to the Lame, Life to the Dead: These Facts (he says) when well attested, may be offered as an Evidence of the Divinity of Christ's Mission; but then this History, as far as it is an History of such Facts only, can be no Part of that Mission, and consequently is no Part of his Gospel.' Here I observe, that Mr. *Chubb* is very subtle; he says, as far as it is an History of Facts only, can be no Part of his Mission nor Gospel: So he may say that the History of his Death, is not his Death. Would Mr. *Chubb* have us believe, that the History of these Miracles were not to confirm his Mission and Gospel to the World? If this is not his Meaning, I confess I don't know what is. In *Page* 43. he tells us, ' That the Gospel of Jesus Christ is not an historical Account of

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‘Matters of Fact, as thus, Christ suffered, died, ‘rose from the Dead,’ &c. Now the Apostle *Paul*, in 1 *Cor.* xv. and the Beginning, calls the Death, Sufferings, and Resurrection of Christ, Part of the Gospel. But perhaps Mr. *Chubb* will say, That was only St. *Paul's* private Opinion, and so not to be depended upon. Now if we strip the Gospel of Christ of his Miracles, Death, and Resurrection, which confirmed it, then there is nothing left but our own Reason, to be our Guide in Matters of the greatest Importance. Mr. *Chubb* allows, in p. 44. that ‘these Facts ‘were proper to awaken the Attention of his ‘Hearers, and to give weight to his Preaching ‘and Ministry.’ And why may not the History of these Facts be needful to give weight to Christ’s Gospel now, as it was then? Is it not very ill, to take away the Weight and Influence of Christ’s Gospel? He says, *Page 8.* of his Preface to the Reader, ‘I have in the following Tract render’d ‘the Gospel of Christ defendable, upon rational ‘Principles, by separating from it those Things ‘which have been blended with it, and which ‘thereby have laid a Foundation for most of those ‘Difficulties and Objections which have been ‘brought against it.’

Now we see what Mr. *Chubb* thinks to be the Cause of the many Objections brought against Christ’s Gospel, namely, Christ’s Miracles, Death, and Resurrection. Take away these, and then, according to him, there will be no Objection against Christ’s Gospel. But don’t Mr. *Chubb* hereby reflect upon the Wisdom of God, to bestow Miracles to confirm the Gospel of Christ, and at the same Time his Gospel will be better without them? I think Mr. *Chubb's* Notions are as unreasonable,

sonable, as it would be to say a House will stand better without a Foundation than with it. If any Man was to persuade my Neighbours to take away the Foundation of my House, I should conclude he designed the Destruction of it; and his telling me that my House will stand better without a Foundation than with it, could not prevail upon me to suffer it to be done. So I cannot but think that Mr. *Chubb* does design the Destruction of Christ's Gospel, or else I can't think he would seek to take away that which God gave to support it.

4. Another Method he has taken to weaken the Influence of Christ's Gospel in the World, is his siding with those who have corrupted the Gospel, by misrepresenting the Sense of many Texts. He owns with them, that they are dark and mysterious, and consequently cannot be a Rule to any who cannot understand them. Now put these Things together, and then, according to Mr. *Chubb*, the true Gospel of Jesus Christ is not to be depended upon, as written by Christ's Apostles, nor as taken from them by Mr. *Chubb*: For if theirs cannot be depended upon, being human Inventions, then to be sure his, that were taken from theirs, cannot be very good.

Secondly, Let us consider Mr. *Chubb's* fundamental Principles, which he calls *the Reason of Things*, Page 18. in which he says is contained the *true Gospel of Jesus Christ*. This is what the Author who has remarked on his Book has overlook'd, though I think one of the chief Points which he ought to have insisted upon; because this is what Mr. *Chubb* has preferr'd to Divine Revelation, and has supposed it to be sufficient without

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without a Divine Revelation. Now, though we cannot expect, according to Mr. *Chubb*, to meet with the true Gospel of Jesus Christ from the Apostles of Christ, who were commissioned to publish it; yet let us consider, if it can be found in the Reason and Nature of Things. If we can find it there, then that must satisfy us, instead of the other. But if we fail of finding the true Gospel of Jesus Christ in the Reason and Nature of Things, then, according to Mr. *Chubb*, we cannot expect to find it at all. Therefore let us examine his fundamental Principle, which he calls the Reason and Nature of Things, and which he prefers to Divine Revelation. By *Things*, I understand him to mean any thing that shall come under Consideration. By *the Reason and Nature of Things*, I take him to mean the Agreeableness of one Thing to another. Now I question whether any Being, besides the All-perfect God, capable perfectly to judge of the true Reason and Nature of many Things of great Moment. We may perceive by Christ's Words, that he himself was not perfect in the Knowledge of the Reason and Nature of Things, when he said, *Father, if it be possible, let this Cup pass from me: Nevertheless, not my Will, but thy Will be done.* Whereby it appears, that he did not know whether this Thing was possible or no, and therefore refers it to the Judgment of the All-perfect God his Father. And, I suppose, Mr. *Chubb* will not say he is more perfect than Christ the Son of God. And so Mr. *Chubb* may fail of giving us a better Account of Christ's Gospel than what we have from the Apostles: And consequently, if we hearken to him, we are likely totally to lose the Certainty of the true Gospel of Jesus Christ.

Now

Now though there may be many Things of which we cannot discern their Reason and Nature, yet when God has revealed their Reason and Nature to us, then we can discern the Reasonableness of their Nature, and the Beautiffulness of their Agreement; unless the Prejudices of Education, or our own Negligence, prevent it. Thus, I believe, no Man could ever find out perfectly, to his own Satisfaction, the Reason and Nature of a future Judgment and Retribution; as, who should be the Judge, what the Sentence, what the Rewards and Punishments: These Things could not be so much as guessed at without a Divine Revelation; and yet these are all Points which tend to influence Mens Actions. But yet, when revealed, we see nothing in them but what perfectly agrees with the Reason and Nature of Things. There are two Reasons, which cause me to believe that none ever could find them out, without a Divine Revelation. 1st, Because they have puzzled the best and wisest of the Philosophers: Yea, we find that these were never plainly revealed till Christ came; and therefore 'tis said, that *Life and Immortality were brought to Light by his Gospel.* 2^{dly}, Because God was pleased to confirm the Certainty of it by many Miracles; which to be sure had not been done, if they could be perfectly discovered by Reason, unassisted by a Divine Revelation. If we should say, 'tis reasonable that such who suffer here, should be made Amends hereafter; the Answer is, we see many Creatures that suffer very much, and yet our Reason cannot discern any Retribution for them in another World. I acknowledge, if we were perfect in our Knowledge of the Reason and Nature of Things, that then we should not need

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need any other Revelation than our own Reason. We find that the glorious Angels are said to learn of the Church *the manifold Wisdom of God*, and that they *desire to pry into those Things*: Whereby it appears, that even they are not perfect in their Knowledge of the Reason and Nature of Things: If they were, then they would not need to be taught. And we find the Apostles, in many Instances, very imperfect in their Knowledge of the true Reason and Nature of Things, till they were revealed to them by God.

Thirdly, It will be proper, I conceive, to show some Reasons to confirm the Certainty of the Truth of the Gospel, taken from the many Qualifications of our Lord's Apostles, the Gospel-Writers; whereby it will appear that Mr. *Chubb* has acted contrary to the Nature of Things, to disregard such Evidences. And then we find Mr. *Chubb* also very defective in his Knowledge of the Reason and Nature of Things, or else he would not prefer a lesser Evidence to a greater. For if we examine the Evidences of those who were Writers and Publishers of Christ's Gospel, that is, the Apostles; if we compare theirs to his, we shall find theirs infinitely superior to his, notwithstanding he calls his the true Gospel of Jesus Christ, and theirs he supposes to be only their own private Opinion, and consequently only human Inventions. For,

1. They were Eye and Ear-Witnesses to those Things which they related; but Mr. *Chubb* had his presumptuous Notions from his own Imagination, or from some corrupt Author. For sure they never told him, that what they wrote, was only their own private Opinions. In this their

Evidence must be, in the Judgment of Reason, counted vastly superior to his. And how he came to know that what they wrote was only their own private Opinion, I cannot tell; unless he could prove, that what they have wrote, was contrary to the Reason and Nature of Things: Which he has not yet done, and I believe he never will be able to do it.

2. As they were Eye and Ear-Witnesses to what they taught, so they had the Promise of the Spirit of Truth, that should bring all Things to their Remembrance. And therefore we have abundant Reason to believe that what they wrote, was infallibly true. But this cannot be truly said of Mr. *Chubb*.

3. As they were Eye and Ear-Witnesses, and had the Power of the Holy Ghost in abundant Measure, so they often ventured their Lives, in their publishing the Gospel of Christ. This, at least, does suppose that they were very certain that what they taught, was from God. But I am ready to think, that if Mr. *Chubb* had exposed himself to Sufferings and Death, by his thus writing to weaken the Influence of Christ's Gospel in the World, that then he would not have done it.

4. God bore witness to the Truth of their Doctrine by many Miracles; which to me is a strong Confirmation that their Doctrine was from God, and not their own private Opinions only: Which cannot truly be said of Mr. *Chubb*. Now because their Evidences are infinitely superior to his, and because he has preferr'd his to theirs, therefore I conclude that he has in this acted contrary to the Reason and Nature of Things, and so is not to be depended upon.

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Give me leave to mention a few Things, wherein 'tis impossible for any Man, unassisted by Revelation, to discover or come to the Knowledge of. And they shall be such Things as are useful, and when discovered, shall appear consistent with the Reason and Nature of Things: And therefore I think Mr. *Chubb* ought not to object against them, as he has done.

(1.) The Intercession of Christ is what Mr. *Chubb* ranks amongst absurd Doctrines, *Page 44.* Though, I believe, 'tis not in Mr. *Chubb's* Power to discover any thing, in the Doctrine of Christ's Intercession, that is in the least contrary to the Reason and Nature of Things. The Doctrine of Christ's Intercession is plainly revealed, but the Doctrine of Satisfaction, which he ranks with it, is no where revealed. There is not such a Word in the Holy Scripture as the Satisfaction of Christ; this Doctrine is contrary to the known Perfections of God, as well as to every Man's Reason: And therefore he ought to distinguish between rational and irrational Principles, or else he may throw away the good and bad together. He has proposed it as his End, in writing this Book, to separate from Christ's Gospel those Things which have been blended with it, and have laid a Foundation for most of those Difficulties and Objections which have been urged against it, *Page 8.* of his Preface to the Reader. If he had done as he proposed, then his Performance had been very good. But his ranking the good and bad together, as in *p. 44.* is to me an undeniable Proof that he has not used his Reason, to judge what ought to be separated from Christ's Gospel, and what not. I think Mr. *Chubb* is far from being perfect in his Knowledge

ledge of the Reason and Nature of Things. The Intercession of Christ is only this, that Christ prays to God for Men: And what can Mr. *Chubb's* strong Reason find out in this contrary to the Reason and Nature of Things? The Apostle says, that Christ *is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make Intercession for us.* But perhaps Mr. *Chubb* will say, this was only the Apostle's private Opinion, and so not to be regarded.

In Page 12. of his Preface to the Reader, he says, 'That the starting a few Difficulties, is not a rational, and therefore not a sufficient Ground for setting aside the Christian, or any Revelation.' Here I observe, that these Difficulties which Mr. *Chubb* has started against the Christian Revelation, are the Doctrines of Christ's Intercession, and his Satisfaction. But if he please to examine these Doctrines, he may easily see that the former of these is no real Objection against it; and that the latter of these Doctrines is not contained in any of the Writings of the New Testament, which I shall make appear hereafter.

But what is the Matter that he is for taking away the Intercession of Christ from his Gospel? Why, if he should own the Intercession of Christ to belong to his Gospel, then he must own that there is something belonging to Christ's Gospel which cannot be discovered without a Revelation. This would shake his fundamental Principle, which he calls the Reason and Nature of Things. But, it may be, Mr. *Chubb* will say, his Reason informs him, that as God is all-knowing and unchangeable, so an Intercessor is needless; Christ's praying to God, he may say, cannot prevail upon God to be more kind to Men. To which I an-

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swer: By this Rule all Prayer to God is of no avail, and then the Scripture-Revelation is not to be depended upon; namely, that all those good Men, such as *Moses*, and the Prophets, yea, Christ, and his Apostles, are frequently represented as praying earnestly to God, and their being answered. Not that we can from hence conclude that God was thereby more inclined to show Mercy, but it is what God has appointed to all, that they seek him for those Things they stand in need of, both for themselves and others; yea, 'tis what God enjoins on his Son, the express Image of his own Person, that he should *ask of him, and he would give him the Heathen for his Inheritance*: Asking seems to be the Condition on which he would give him *the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession*. The Prayer and Intercession of Christ serves to inform us, that Christ is not equal to God his Father. Christ says, I know thou hearest me always, speaking in Prayer to his Father; which does suppose that the Father expects our Lord to pray to him for those Things he needed. And indeed I have oftentimes wondred, that they who believe the Intercession of Christ, could ever be persuaded that Christ is equal to his God and Father.

Again; The Intercession of Christ is a sufficient Argument that there is no Truth in the Notion of Christ's Satisfaction: For 'tis contrary to Justice, to be forced to beg that which he satisfied his Father for, on the Cross. So that if Christ does pray to God his Father for Blessings for Men, then to be sure he has not merited these Blessings of God, which he does thus intercede for.

(2.) The

(2.) The Pre-Existence of Christ is what cannot be known without a Revelation, nor his making the World. But Mr. *Chubb* thinks 'tis no matter, whether these Things are known or no. Page 47. he relates *John* i. and the Beginning, thus, *In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All Things were made by him, and without him was not any Thing made that was made.* 'These Propositions, says Mr. *Chubb*, for any thing that appears to the contrary, are only the private Opinion of St. *John*. This, he says, don't belong to the Gospel of Christ.' But if Mr. *Chubb* pleases to use his Reason, he may see, that the greater any Person appears to be, the more such a Person will be hearkened to by those to whom he is sent. Thus our Lord represented the Case, in his Parable of the Vineyard: The Servants were sent one after another, some were beaten, and others killed; then said the Lord of the Vineyard, *They will reverence my Son*; which does suppose that it is agreeable to Reason, to expect that a Son and Heir should be hearkened to, rather than a Servant. According to this our Lord's reasoning, the Gospel of Christ will be likelier to be entertained by Men, if they believe him to be the Maker of all Things, than it will if he is only on a Level with his Servants: And therefore I conclude that Christ's Pre-existence is useful to the Furtherance of his Gospel, and that Mr. *Chubb* has acted contrary to his Reason, to take away from the Gospel such Things as God has appointed to support it.

Now let us take a short View of Mr. *Chubb's* new-made Religion. In Page 18. he tells us, that

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that 'the *true Gospel* of *Jesus Christ* is summarily contained in the following Particulars. 1st, He requires the conforming our Minds and Lives to the eternal and unalterable Rule of Action, which is founded in the Reason of Things; which Rule is summarily contained in the written Word of God.' But where shall we find the Gospel of Christ contained in the written Word of God, according to Mr. *Chubb's* Representation? For if they whom Christ appointed to publish and write his Gospel, have, instead of a plain Gospel, given us that which is abstruse, dark, unintelligible, and their own private Opinions, instead of the true Gospel, I confess, according to him, I don't know where to find Christ's Gospel, as contained in the written Word of God; and as for our finding it in the Reason of Things, I have I think sufficiently shown, that none but God can be perfect in the Knowledge of the Reason of Things. If we add to this his taking away the Intercession of Christ, and thereby has rendred Prayer so far useless, as that none can expect, according to him, that they shall receive any thing the more for their praying; can we think that Men would make use of Prayer, if they thought it would avail nothing? Now take the Bible and Prayer out of Religion, and how much Christianity will be left?

Fourthly, I shall observe some Things from the whole. And,

1. If, according to Mr. *Chubb*, p. 18. Christ requires and recommends Repentance and Reformation of Mens evil Ways, as the only and sure Ground of Divine Mercy and Forgiveness, then

then either Christ's Words in this Respect were needless, or else Mens Reason was not a sufficient Guide in this particular Case: If the former be true, then there is no need of this Part of the Gospel of Jesus Christ; if the latter be true, then the Reason of Man is too weak to find out perfectly in every thing what is, and what is not, the Reason and Nature of Things. Indeed when our Lord had given us sufficient Evidence of the Truth of this Part of his Gospel, as well as others, to be from God, then we find that this his Revelation is perfectly agreeable to our Reason: If it was not agreeable to Reason, then I think we should have sufficient Ground to question its Authority. But that don't suppose that our Reason was sufficient to our Satisfaction, to find this out without a Revelation; if it was, then the Revelation was needless.

2. I observe, if, according to Mr. *Chubb*, in the fore-mentioned *Page 18*. Christ has declared and assured Men that *God has appointed a Day in which he will judge the World in Righteousness*, then God saw that Mens Reason, unassisted by Revelation, was not a sufficient Guide into this Truth.

3. I observe, that Mr. *Chubb* has acted contrary to the Nature of Things, by his recommending the Gospel of Christ to the World with so much Earnestness, and at the same Time has taken away that which God gave to support it. In *Page 103*. he shows us the unhappy Condition the World was in through Ignorance, before the Coming of Christ. In *Page 105*. he says, ' This ' is that Gospel, by the Publication and Reception of which Christ proposed to reform the ' World, and rightly to direct and govern the ' Minds

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'Minds and Lives of Men.' In *Page* 106. he tells us what a wonderful Change the Gospel wrought on the Minds and Lives of Men; 'the
'most fierce and cruel of our Species became
'mild, gentle, and compassionate; the most
'leud and debauched became chaste and temperate; the most selfish and avaritious became
'benevolent and liberal.' Now is it not very unreasonable to endeavour to weaken the Influence of such a useful Gospel; a Gospel that has done so much good, according to his own Confession? Now he is resolved to bring its Publishers into Disgrace, as has been before observed; and consequently this Gospel, if Mr. *Chubb's* Principles do prevail, is like to do the World but little more good.

He also tells us, *Page* 106. that 'as the Gospel wrought such a Change, and produced
'such Effects upon the Minds and Lives of Men
'heretofore, so it would produce the same Effects now, were Men to believe and regard it
'as they did then.' But how does Mr. *Chubb* here contradict his own Undertaking? For who can regard the Gospel of Christ, if his Representation of the Writers of it is true? Sure, I think, he has done what he can to prevent the Belief and Regard of it in the World, and then says, the Belief and Regard of it is that which will render it singularly useful to the World. Would one think that this Man was a Man of superior Reason? If he is, I think he has forgot to make use of it; or if he has used it, 'tis to a very bad Purpose.

But I would observe one Thing more, that none may mistake me; and that is, that though I think we may firmly confide in the Writers of
Christ's

Christ's Gospel, as that they wrote nothing but what they knew to be truly according to the Will of God, yet I do not from thence conclude, that they themselves were always infallibly right in every Thing. We know that they were, in many Things, mistaken; but from thence to conclude, that what they received of the Lord they did not deliver as they received it, is, I think, a Conclusion which appears to be very unjust.

I shall now proceed, as I promised, to consider another of Mr. *Chubb's* Objections, namely, That of Christ's Satisfaction: This he thinks to be a Doctrine founded upon the History of certain Facts; such as Christ's Sufferings, Death, Resurrection, and the like, *p.* 43, 44. which Doctrine he exposes to publick Contempt, by showing the many gross Absurdities contained in it, from *p.* 142, to 154. In *p.* 144. he says; ' I dare appeal to the Experience of the present and past Ages, as evincing this Truth, there having been, and still are, Multitudes of Persons professing Christianity, who indulge themselves in a vicious Course of Life; and yet hope, and trust, and rely upon Christ (as they call it) for Salvation, to the last: And though they have nothing personally valuable in themselves to recommend them, and though they are the suitable and proper Objects of divine Dislike and Resentment; yet, as they have been taught, that the true Grounds of divine Favour and Mercy to Men, are the Righteousness, and Sufferings, and Intercession of Christ; so, they presume, with great Confidence, that through these they shall be saved; than which, surely nothing can be more absurd. Thus (*says he*)

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‘ the foremention’d Doctrines do naturally tend
‘ to prevent the Gospel of Christ.’

Page 145. he reflects very much upon Ministers for encouraging such Doctrines: He says;
‘ It behoves them to take great Heed to their Ministry, rightly to fulfil it: For whoever points
‘ out to Men another way to God’s Favour and
‘ eternal Life, than Christ hath pointed out,
‘ such an one preaches another Gospel: He is a
‘ Deceiver, in Points of the greatest Importance,
‘ whether he intends it or not, he is an Antichrist, and a Betrayer of Mens Souls;’ and much more to the same Purpose. Here I observe, That as *Mr. Chubb* brings in these Doctrines together, as alike absurd and destructive, without Distinction; so he is for throwing away the good and bad together; that is, the Doctrine of Christ’s Intercession must be, by him, treated as equally absurd and pernicious as the Doctrine of Satisfaction: Whereas there is nothing in the former but what perfectly agrees with every Man’s Reason; but the latter is not a Scripture-Doctrine; ’tis contrary both to Scripture and Reason. *Mr. Chubb* has sufficiently proved it to be contrary to Reason in the foremention’d Pages; and I suppose he could have proved it as contrary to Scripture if he had pleased. But then, if this Doctrine was thus separated from the Writings of the *New Testament*, there would nothing appear unreasonable in them; and then the Gospel-writers would come into Credit again. So that *Mr. Chubb* may flatter himself, that he is not like to be much disturb’d in his Attempt to weaken the Authority of the Gospel-writers this way: For as almost all the Christian World is gone after this Doctrine of Satisfaction, so, he may
may

may reasonably presume, that no Body, of much Figure in the World, will pretend to write plainly against it; and till that Doctrine is separated from the holy Scripture, none of its Writings can bare a rational Examination, or be made to appear agreeable to each other. As for Instance:

The Scripture asserts, according to this Doctrine, That Christ bore the Guilt and Punishment of Mens Sins on the Cross. And yet the Scripture affirms, That every Man shall bare his own Iniquity.

According to Scripture, God is good to all, and his tender Mercies are over all his Works. According to this Doctrine of Satisfaction, God will give nothing unless it is merited, nor forgive any without Satisfaction.

According to Scripture, God doth perfectly hate Sin. But, according to the Doctrine of Satisfaction, God can be reconciled to wicked Men by Christ's Merits, so as to be at peace with them.

According to Scripture, God does lament the Misery of the Wicked. According to the Doctrine of Satisfaction, nothing is the Cause of that Misery but God's not being pleas'd to appoint them a Share in his Son's Merits.

According to Scripture, Ministers are commission'd to intreat Men to be reconciled to God. But, according to this Doctrine, Reconciliation was made between God and them before they were born, if ever it will be made at all.

That all shall receive according to their Works done in the Body, whether good or evil; and yet every one must have so much, and no more, as Christ has merited for them.

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That God is no Respector of Persons ; and yet he has punished the Innocent to let the Guilty go free. And much more to the same Purpose. Whereby it appears, That the foremention'd Doctrine renders the Scripture unintelligible, as a Heap of Contradictions.

Put these Things together, and then we may see, that either we must part with this Doctrine of Satisfaction, or else divine Revelation cannot be vindicated.

If it should be objected, That our best Services are so imperfect that they cannot be accepted with God without the Merits of Christ. To which I answer : To suppose God can esteem our good Works to be more perfect than they really are, because Christ was perfect, is to suppose God not to distinguish between Christ's Obediences and ours ; which is contrary to Wisdom, Justice, and Faithfulness.

Christ's coming was the Effect of God's Love to the World ; *John iii. 16. God so loved the World, that he sent his Son :* So that Christ did not come to merit God's Favour for Men. 'Tis the Mercy of God, and not the Satisfaction of Christ, which is the Cause why our imperfect Services are rewarded with eternal Life. To suppose our Blessings are derived from the Satisfaction of Christ, is to suppose God destitute of Mercy.

I shall now consider some of the chief Texts contained in the *New Testament*, which are usually brought to support this Doctrine of Satisfaction : As *2 Cor. v. 21. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* In the Context we have three Things to be consider'd, *First*, That God was in Christ, reconciling the
World

World to himself. *Secondly*, That this Work or Ministry of Reconciliation, was committed to the Apostles, as *ver. 19.* *Thirdly*, That the Method they were to take to reconcile Men to God was, by their persuading them to be reconciled to God, *ver. 20.* All which are directly contrary to the Doctrine of Satisfaction; for, according to that Doctrine, God was in Christ, reconciling himself to the World, contrary to the Apostles Words. *If*, as the Apostle says, *God was in Christ, reconciling the World to himself*; then for any to affirm, That God was in Christ, reconciling himself to the World, is to be wise above what is written. To be reconciled, is to pass under a Change. For God to be reconciled to Men, is, that he does turn to them: For Men to be reconciled to God, is, for them to turn to him. The former is impossible; the latter is what the Apostle has expressed; and therefore he speaks here directly contrary to the Doctrine of Satisfaction.

Again, As the Ministry of Reconciliation was committed to the Apostles, and they were to administer it to Men; so it is manifest, that this Change was to be wrought on Men, by beseeching them to be reconciled to God, and not by beseeching God to be reconciled to Men. So that this Text, compared with its Context, is contrary to this Doctrine of Satisfaction; and, I take it, that he was made Sin in no other Sense than as Men are said to be made the Righteousness of God in him, by their complying with the Invitations of the Gospel, to be reconciled to God; that is, Mens Sins were the instrumental Cause of Christ's Sufferings; and his Sufferings were the instrumental Cause of the true
Chri-

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Christians becoming the Righteousness of God in him: And, I think, to carry this Matter to imputed Sin, or Righteousness, is to contradict the Design of the Apostle; for it was needless to persuade Men to be reconciled to God, if their Reconciliation was effected by Christ's giving Satisfaction to God's Justice, in their stead, on the Cross. And so this Text, which is often urged in Vindication of this erroneous Doctrine, appears contrary to it when compared with its Context. And we find it a common Practice for them, who are resolved to support this Error, to contend for the mere Sound of Words, without consulting the Sense of them; just as the Papists do in the Case of Transubstantiation; not considering whether such an Interpretation is agreeable to the Design of the Writer in the Context. Thus 1 Pet. ii. 24. *Who his own self bare our Sins in his own Body on the Tree.* Strong Expressions, and, by some, strongly urged, contrary to the Design of the Writer in the Context, ver. 20, 21. *If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called. Because Christ also suffered for us, leaving us an Example, that we should follow his Steps.* 'Tis not difficult to see, that the Apostle is exhorting to Patience under Sufferings, in Imitation of Christ, if called to it, for well doing. Now if Christ suffered the just Resentment of God against Sin, as the Doctrine of Satisfaction does suppose, then it could not be true for the Apostle to say he suffer'd wrongfully; and then they who suffer wrongfully cannot be said to imitate Christ.

Furthermore, his committing himself to him that judgeth righteously (as ver. 23.) under his Suffer-

Sufferings, does suppose that his Sufferings were unjust; especially as it is here said, *That he reviled not when he was reviled: That when he suffered he threatned not, but committed himself, &c.* Was it true, that God punished his innocent Son for Mens Sins, in their stead, according to the forementioned Error, then it would be no Vertue in our Lord, not to revile and threaten when he suffer'd: For if Christ's Sufferings were primarily from God, then they who inflicted Punishment on him, were only God's Instruments; and then it would be no Vertue not to revile and threaten these Executioners of God: But this being contrary to St. *Peter's* Reasoning here, I therefore conclude that his Reasoning is contrary to the Doctrine of Satisfaction. The same might be said of every other Text brought to support this destructive Notion of Christ's Satisfaction. Again, *1 Pet. iii. 18. Christ hath also once suffered for Sins; the Just for the Unjust, that he might bring us to God.* The Apostle says, That Christ thus suffer'd that he might bring us to God; which is directly contrary to this Doctrine of Satisfaction; for that teaches that God is brought to Men, or reconciled to them by Christ's Sufferings: But according to the Apostle here, Christ suffered to bring Men to God; and not one Word of bringing or reconciling God to Men. Therefore I conclude, that this Text, which is often urged in Vindication of Satisfaction, is a sure Witness that it is not true. The Cause why the Apostles used such strong Expressions concerning our Lord's suffering for the Sins of Men, or the like, seems to be the Dispute which arose between the Believers and the Unbelievers, at the first planting of the Gospel, about his

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his Sufferings. The Unbelievers would have it, that he suffer'd justly for his own Sins; and therefore it was needful first to satisfy the World, that Christ was not a Sinner: And these were some of the first Doctrines which were taught, namely, That Christ was without Sin, that no Guile was found in his Mouth; That he came to turn Men from their Sins to God, and in this Sense Mens Sins were the Cause of his Sufferings; but when the Apostles thus taught, that he was without Sin, they could not suppose that any Christian would ever become so stupid as to think, that the just and wise God could account an innocent Person a real Sinner, or impute Sin to him, which is the same; which is as much Nonsense as to say the Sun is black. Therefore the Apostles never guarded against such Conjectures, any more than when it is said, *Be careful for nothing, and labour not for the Meat that perisheth*; and none take these Words to incourage Idleness: And yet if we will take the mere Sound of these Words, without considering the Sense, we may have more Argument from them to countenance Sloth, than there is in any Text to incourage the forementioned Error; which cannot be supported without manifest Blasphemy against God. For if we will but own God to be as good and kind to Men, his Offspring, as they are to theirs, then the Doctrine of Merits cannot be true: For, Did you ever hear of that Man who would not give his Children any Thing without it is merited, nor forgive them when penitent without Satisfaction? This is contrary to our common Notion of Goodness.

Sold by the Author, EBEN. HEWLETT, at the *British* Coffee-house in *Finch-lane*, near the *Royal-Exchange*; and at *Wright's* Coffee-house in *Aldersgate-street*, *London*.

